

History of the First Baptist Church of Haddonfield, New Jersey



Sarah Crawford Hillman
Historian

1818-1918


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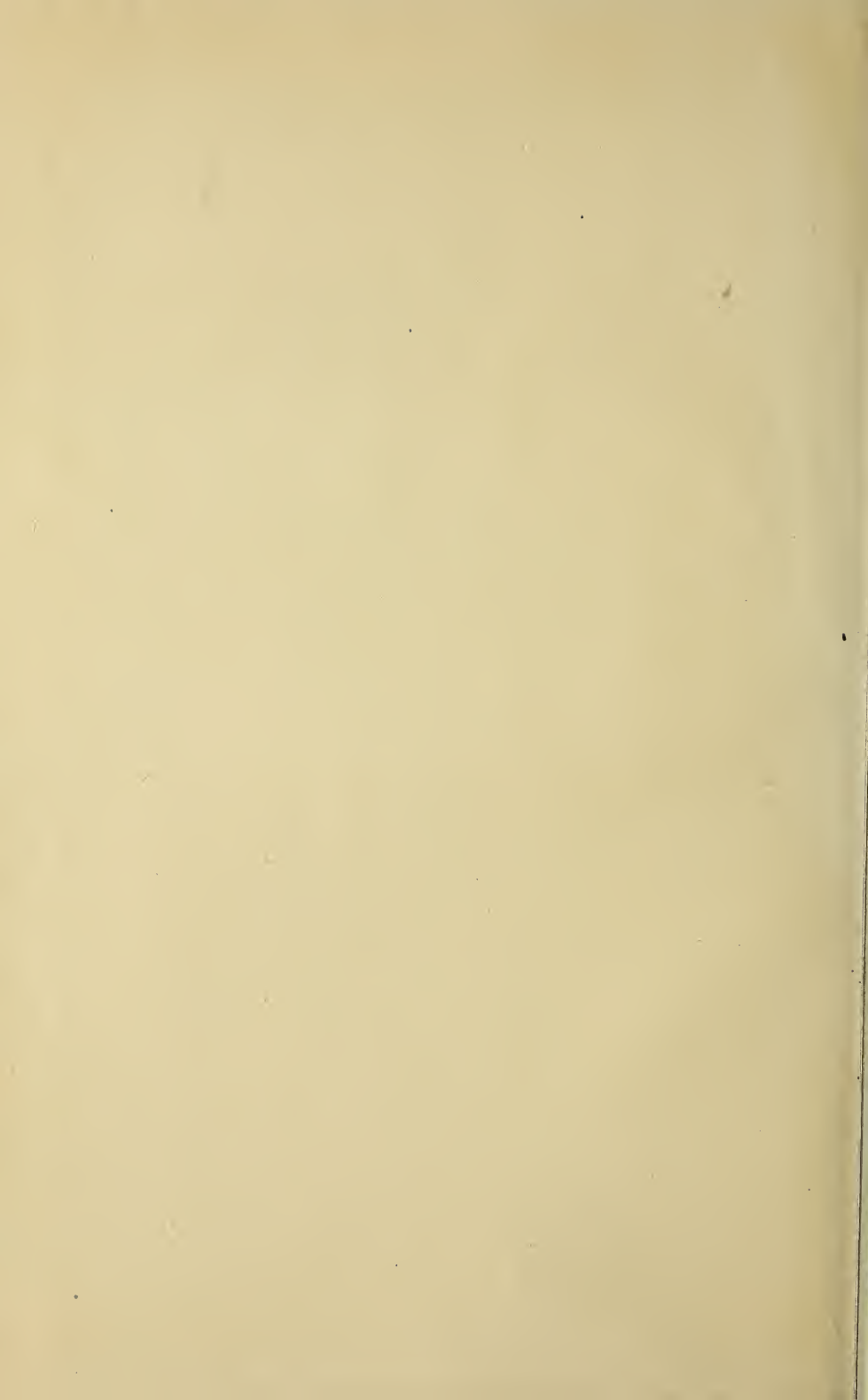


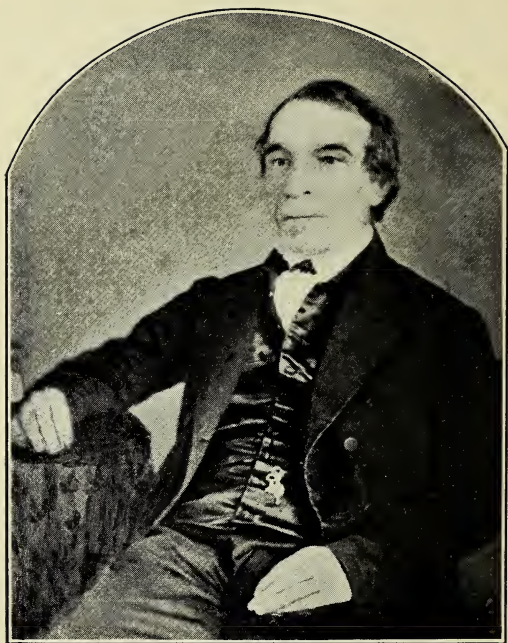
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A history of the First
Baptist Church ...

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REV. JOHN SISTY
AUGUST 14, 1819 — SEPTEMBER 30, 1838

A History of The First Baptist Church of Haddonfield, New Jersey

ORGANIZED JUNE 11, 1818

INCORPORATED MARCH 16, 1839

RE-INCORPORATED JUNE 28, 1906

By

Sarah Crawford Hillman

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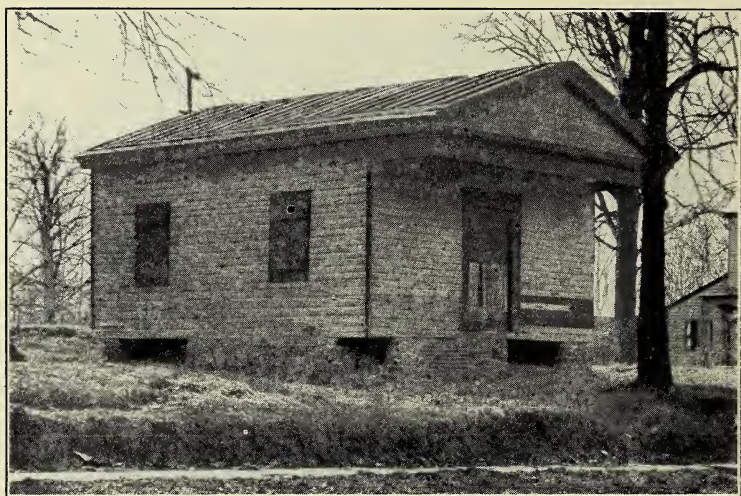
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Preface

In the preparation of the following pages, the author desires to acknowledge the value of the writings of the late Judge John Clement, which have so aided in the introduction of the present volume.



GROVE SCHOOL HOUSE

First Baptist Church of Haddonfield

1818-1918

The history of the First Baptist Church at Haddonfield, Camden County, New Jersey, is closely identified with the churches of Mount Holly and Evesham.

As early as 1784, the Rev. Peter Wilson, pastor of the Baptist Church at Hightstown, Monmouth County, occasionally preached at Mount Holly in Burlington County, New Jersey. At intervals, others of like persuasion officiated there, and in 1801, a church was organized with 36 members.

About the year 1788, religious services were held at the house of Matthew Wilson, in Evesham, Burlington County, and afterward continued, with more regularity at the schoolhouse in that neighborhood.

In 1803, Joseph Evans and Letitia, his wife, and Rebecca Troth were baptized, they being the first in that region, and two years after, the covenants were adopted and a church organized with 45 members, many of whom had been dismissed from the church at Mount Holly. Still occupying the schoolhouse, it was called the "Evesham Baptist Church," but generally known as "Eve's Causeway Meeting-house," or the "Old Causeway Baptist Meeting." A building was erected and dedicated in 1805. The

building stood near the Old Causeway, and half a mile from what is now the town of Marlton, then only a few houses on the public road leading from Philadelphia through "the pines" toward the seashore.

Among those who connected themselves with the church at Mount Holly was John Sisty, then a young man, and a resident of that town. Yielding to the persuasions of his associates, he occasionally addressed religious meetings, which developed a gift for the ministry.

In 1814, he was made a licentiate, the next year, ordained, and preached regularly, once each month at Evesham Meeting-house for nearly four years without compensation. During this time he removed to Philadelphia, and had his residence and place of business on the west side of Front Street, a few doors below Market Street, and there continued for many years.

ORIGIN OF THE HADDONFIELD CHURCH

Visiting friends of his own religious belief at Haddonfield in 1817, Mr. Sisty was requested by Mrs. Lettice Evans, formerly of Evesham, N. J., to preach there, with a view to the founding of a church, where their opinions and observances of the scriptures might the better be advanced.

The invitation was accepted, and in the afternoon of August 17, 1817, he preached his first sermon in the Grove Schoolhouse.

Haddonfield is one of the old towns of West New Jersey. One hundred years ago it was a village of less than fifty families. The most important manor house in the neighborhood was built by Elizabeth Haddon, in 1714. At that time the Society of Friends was the only religious denomination which had stated meetings in the village, and it might be said, in the neighborhood.

The meetings started by Mr. Sisty were continued the second and fourth Sabbaths of each month.

Until the year 1818, no other place of religious worship had been built, than the Friends' Meeting-house.

THE GROVE SCHOOLHOUSE

At that time the Grove schoolhouse was the only suitable building that could be obtained for Mr. Sisty to preach in; it stood a short distance out of the town, on the road leading toward Stoy's Landing.

The land where it stands was given by William E. Hopkins, in 1809, and the house erected by voluntary contributions for the purposes of a school, with the understanding that any religious denomination should be allowed to occupy it on evenings and Sundays.

Within its walls the Baptist, Methodist, and Episcopalian ministers were first listened to by the people hereabouts, and here originated these three denominations, all of which now have handsome edifices in the town and growing congregations in the community.

The school building has been moved from the original site and changed in appearance, both inside and outside, but stands within the limits of the lot donated. It was a plain edifice, furnished with unpainted desks and benches without cushions or backs.

In this unpretentious structure, surrounded by the primitive forests, and many miles from any other in doctrinal sympathy, did this good man persevere in his efforts to draw around him those who were willing to accept his views of religion and follow the requirements of his creed as by him explained. The services were of the simplest character, often with-



THE FIRST MEETING HOUSE

1818 — 1852

out the singing of hymns, for there were but few who understood or had any knowledge of music. Mr. Sisty soon found, however, that these meetings attracted attention, and was much encouraged to continue his efforts.

In after years, Mr. Sisty often spoke of the kind sympathetic manner in which he was received by members of the Society of Friends, and who always expressed themselves pleased with his work.

Such marked success attended Mr. Sisty's meetings, that an organization was effected June 11, 1818, with the following named persons as members: Charles Kain, Isaac Cole, Samuel Vanhorn, John Fairlam, Hannah Clement, Maria Hillman, Sarah Kain, Ann Kain, Elizabeth Vanderveer and Keturah Rowand.

Charles Kain and his wife, Sarah, resided at Fellowship, Burlington County, Elizabeth Vanderveer at Moorestown, in the last named county; John Fairlam and Samuel Vanhorn, near Colestown; Maria Hillman and Keturah Rowand lived near Fellowship, and Hannah Clement, in Haddonfield.

On the 6th of June, 1818, nine of the above members, four males and five females, were dismissed from the Evesham Baptist Church to form the Haddonfield Baptist Church.

FIRST PERIOD

1818-1838

Immediately after the organization, steps were taken to secure a suitable piece of land for building purposes, and Zaccheus Logan, Joseph Evans, Isaac Smith, David Vanderveer and Charles Kain, were selected as trustees to take the title to the lot, which was purchased of the heirs of Elizabeth West, deceased, by deed, dated February 19, 1819.

There was erected a neat and comfortable brick building, every way in keeping with the means and tastes of the people. The building, when finished, presented a creditable appearance, and was much admired by strangers. The entrance was by a front door and two side doors, the latter being used by those coming in carriages. The inside arrangement was admirable, with a double range of pews in the middle, and a range on either side, next the walls, with two side aisles to a cross aisle, between the side-doors.

The pulpit was panelled, but plain, and reached by several steps on either side, only large enough, however, for two persons to sit in; galleries extended around three sides of the building, and furnished with benches throughout. Two large ten-plate wood-stoves stood in the main aisles for heating purposes. The pews were neatly finished with solid backs and doors, but without paint and not numbered.

The collections were taken in velvet sacks attached to long black handles, and were by the deacons, passed solemnly around at the close of the service. The money in circulation in those days were the old Spanish coins; and twelve and six-penny bits generally made up the sums contributed. Open baskets were at last substituted on account of spurious coin found in the velvet sacks, and placed there by those who had little regard for the necessities of the church.

September 5, 1818, John Sisty, having moved to Philadelphia, joined the Haddonfield Baptist Church by a letter of dismissal from the Baptist Church at Mount Holly, and on August 14, 1819, by a formal vote of the church, and the pew-holders, was invited to become their pastor. At the same meeting, Charles Kain and Isaac Coles were selected as deacons.

On November 13th, following, Mr. Sisty wrote a letter to the church, accepting the charge, his services being rendered without compensation, the church paying his necessary expenses, which seldom exceeded one hundred dollars per year.

The building being finished, the dedication took place on the last Sabbath in November, 1818, when Dr. Holcom, the Reverend Mr. Greeg, Mr. Mahlon and Mr. Cooper were present, with Mr. Sisty to conduct the services. These were novel and interesting in a Quaker neighborhood, where formality of any kind on such occasions was studiously avoided. Visitors came from all the country-side, and under

the persuasive eloquence of the eminent speakers, contributed liberally toward its cost. It is not too much to say that broad-brimmed hats and plain bonnets were scattered through the congregation, and although not of those who gave, were known to be in sympathy with the enterprise, and hoped for its success.

REGARDING THE CONSTITUENT MEMBERS

Charles Kain was baptized at Salem, New Jersey, in the twentieth year of his age, and became a member of the church at that place. The next year, 1813, he removed to Philadelphia, and by letter joined a church in that city. In 1816, he came to New Jersey again, and worshiped with those of the Old Causeway Meeting-house, near Marlton, Burlington County, and there remained until he became one of the constituent members of the church at Haddonfield.

Charles Kain is remembered as leading the singing; he was chosen clerk of the church, which position he for several years acceptably filled. A class was formed for the study of music, in which but two parts, the air and the bass were taught, Luther's grand old Doxology was always heard before dismissal, and everybody delighted to join in the singing.

Away later on, musical instruments were used, when James G. Webster led the singing and "Billy Githens" played the violoncello. By a vote of a church meeting, consent had been gained to use the cello, which was a step in advance, but brought a controversy among the members. Some left the church, but the "obnoxious thing" continued to be used. The same difficulty, it may be noted, and some divisions took place in other Baptist Churches in the state. The historic old 'cello is still in existence,

however, and until recently, had continued to linger in its old Potter Street home in Haddonfield.

Elizabeth Kain, a relative of Charles Kain, then a girl in her teens, was a soprano in that famous Baptist choir; many years later, she became the second wife of James Webster, in whose choral class she had received her first lessons in singing.

Mrs. Webster, now past ninety years of age, has long been a widow, and, at present, enjoys the peaceful comfort of the Baptist Home at Newark, New Jersey.

Isaac Coles, another constituent member, lived for many years in Camden, and was always active in the church.

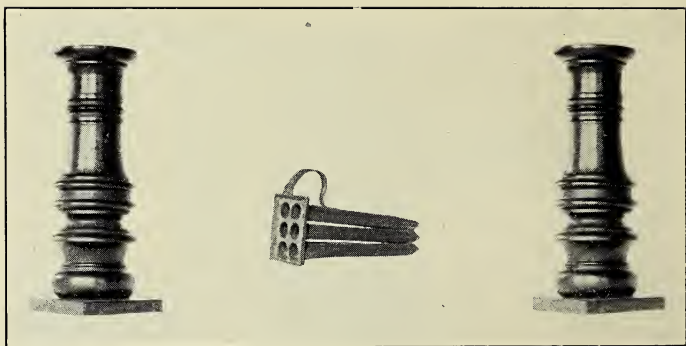
Hannah Clement, a member of the Protestant Episcopal Church at Chews Landing, later became a member of the First Baptist Church at Philadelphia. June 11, 1818, she became connected with the Haddonfield Church. She was the first resident Baptist in the town. She was the wife of John Clement, who regularly, at both morning and evening services, was seen in his seat at the head of his pew.

John Fairlam, Samuel Vanhorn, Sarah Kain, wife of Charles, also Ann Kain were all baptized by John Sisty.

Keturah Rowand was a member of the Old Causeway Meeting.

Maria Hillman, ever faithful, resided near Haddonfield.

Elizabeth Vanderveer proved a worthy and constant member.



CANDLE STICKS USED FOR LIGHTING THE PULPIT OF FIRST MEETING HOUSE
AND THE CANDLE MOULD

CHURCH GOVERNMENT

This among the Baptists is a democracy, pure and simple, and woman's rights are recognized and respected. This was a question that for many years vexed the church, but, at last, females were allowed to sit in meetings of business and vote upon all questions. It must ever be remembered that the Haddonfield Baptist Church owes its origin to the pious conception of a *woman*.

THE SILENT CITY

The graveyard at the rear of the first and second meeting-houses awakens many past memories. About one-half of the first purchase of land was laid out with two avenues and a range of lots on the right and left of each. The pew holders had the choice of lots, and such as paid four years in advance for their seats in the church, were given the lot selected without further consideration.

The early custom of the Friends had its influence, and many of the first graves are without markers. In the old part of the cemetery may be seen the graves of several of the founders of the church, and among them that of John Sisty, who provided that his remains should be laid within the bounds of the place he so much loved.

Here are also the unpretending stones marking the resting places of those active and useful in their generation, whose memories their descendants love to cherish.

The cemetery was originally founded to provide a resting place for members of the church, but the convenience of location and its many natural advantages attracted those of all denominations, to whom a cordial welcome was extended. This procedure soon necessitated enlargement, and from time to time more ground was purchased, until it stands today one of the most beautiful cemeteries in our state. It is under the management of the Board of Trustees of the church, and its present state of efficiency is due



MORTUARY CHAPEL
ERECTED BY THE LADIES' SOCIAL CIRCLE 1889

to the magnificent service of Brother Theodore M. Giffin, chairman of the Cemetery Committee. Every dollar received is spent on the cemetery, or carefully invested in its endowment fund which now amounts to about \$9,000.

It is highly desirable that the members of the church should remember the cemetery and provide for its perpetual care by a clause in their Will to this effect.

BAPTISMS

The first baptism in connection with the church took place on September 13, 1818. Four persons were immersed.

Baptisms occurred on Sabbath morning, and generally at Evans' Mill Pond, above the dam, but sometimes below the flood-gates, when the ice was too thick on the pond. The cold was never too severe, or the storm too great to prevent the carrying out of this ordinance, yet no one was ever known to be injured by such unusual exposure. Mr. Sisty sometimes walked down into the water, the mercury at zero, exhorting as he went, until a proper depth had been reached, and there remain until he would immerse several candidates. At the end of another hour he would be conducting services in the pulpit. These occasions were events in the neighborhood, and persons would drive many miles to witness this interesting and impressive ordinance.

Things, however, have changed, and by the introduction of a baptistry in the church, this beautiful ceremony lost much of its rural interest and attractiveness.

The Baptist Church continued to grow in popularity, and among the regular attendants were those of other denominations, many renting pews. All were invited and all were welcome to listen to the elements of true Christianity.

In due time changes were suggested, which, however, were suspiciously regarded by those who were contented with the present condition of things.



FIRST MUSICAL INSTRUMENT USED IN THE CHURCH SERVICE

Church music began to be desired. The Sunday-school was organized at the same time as the church, and John Gill, 3d, an elder in the Society of Friends, was chosen the first Superintendent.

To accommodate families and to gather in the youth of the neighborhood, branches of the Sunday-school were, from time to time, established in different places, and much good thereby accomplished. The younger persons became members, and growing restive under the old regime, alterations and improvements to the house were suggested. In 1837, after much opposition, these were carried out at considerable expense, the whole interior of the church presenting a modern appearance. A frame addition was also built in the rear for the accommodation of business meetings and Sunday-schools.

SECOND PERIOD

1838-1884

The year 1838 was an eventful one. On the 30th of September of that year, John Sisty, after a faithful service of twenty years, resigned his pastoral charge of the Haddonfield Church. This separation was alike regretted by both pastor and people.

The church property had increased in extent and value. The membership had increased in numbers, and as evidence of the earnestness of this body of believers, it is only necessary to notice the several churches that can trace their beginning to those who were attached to the Baptist Church at Haddonfield.

The church at Moorestown was founded in 1837, by thirty members going from the Haddonfield Church.

In 1839, a few others were dismissed to establish a church at Marlton.

In 1841, an attempt was made to gain a congregation at Medford, which, however, was not as successful as the others.

In 1843, preaching by regular appointment was had at Newton, and a house erected, which, however, on account of misunderstanding, failed to succeed.

In 1848, with better success, a few of the members residing near Blackwoodtown, secured stated meetings in that village. Later on a like effort was made at Tansboro, afterward removed to Berlin.

In the Minutes of the Association in 1837, is the following statement: "Greatly favored with divine



THE SECOND MEETING HOUSE
1852 — 1884

refreshment; baptized thirty-one, dismissed thirty to form a new church at Moorestown." From this time the prosperity of the Haddonfield Church began.

The Baptists of Moorestown were aggressive in the promulgation of their faith; and as early as 1685, they enjoyed missionary visits from the Cohansey and Cape May churches.

During the time of the second war with Great Britain, Rev. John Sisty, of Mount Holly, visited Moorestown at intervals, and preached at largely attended meetings. On the 8th of May, 1836, occurred the first baptism, which had such an influence on the people that many conversions followed. The converts united with the Haddonfield Church, as the pastor had visited much among them.

In 1837, as before stated, a church was constituted, and the next year a house was built.

SHORT PASTORATES

1839-1862

After the resignation of Mr. Sisty, the church experienced a period of short pastorates.

In 1839, the Rev. C. C. Park followed Mr. Sisty as pastor, with a salary fixed at \$400.

In 1840, the Rev. Charles Wilson succeeded Mr. Park.

In compliance with a call from a meeting of Baptists, held in Hatboro, Pa., on the 1st of June, 1842, brethren from several Baptist churches met in Convention in the Baptist Meeting-house at Norristown, Pa., August 1, 1842, to take into consideration the propriety of organizing a Baptist Anti-Slavery Convention.

Brother Samuel Aaron, of Norristown, Pa., was called to the chair, and Brother Charles E. Wilson, of Haddonfield, N. J., appointed Secretary, by whom the Minutes of the meeting were prepared. Mr. Charles E. Wilson was also one of the Committee appointed to draft a Constitution for this Convention, known as the New Jersey and Eastern Pennsylvania Baptist Anti-Slavery Convention, of which, for the ensuing year, he was appointed Corresponding Secretary.

In 1844, the Rev. Marvin Eastwood became pastor, and remained three years.

In 1847, the Rev. Orion Caperon was called, but on account of ill health remained but a short time, when the Rev. William Brisbane supplied the church

for a limited time. He was very popular, and increased the attendance.

In 1848, the Rev. William Hires followed.

In 1850, the Rev. Samuel B. Willis was settled, and remained one year and a half.

In 1852, the Rev. Alfred S. Patton succeeded him. During the administration of the last-named pastor, the subject of erecting a larger and more commodious building was seriously considered, which movement was bitterly opposed by the older members and many of the congregation. Those in favor of this argued that thirty years had increased the attendance, that the old building had not sufficient capacity, and that the architecture and appearance were entirely behind the age; that the liberality and wishes of the people would meet the demands, and that no incumbrance would remain when the improvement was accomplished.

The old meeting-house was torn down in July, 1852, and the corner-stone of a new building was laid the following August.

The services of that interesting occasion were reported as follows: "On Thursday, August 12, 1853, the corner-stone of the new and beautiful church edifice was laid at Haddonfield, New Jersey. A large concourse of people assembled and were comfortably seated beneath the wide-spreading branches of the beautiful trees opposite the site of the edifice. After singing—

'To Him from Whom all blessings flow,
Who all our wants supplies,' etc.,

a former pastor of the church led in prayer, when the Rev. John Sisty, by whose faithful labors the interest had begun, and who served the church as pastor for twenty years, gave a brief and interesting sketch of its history. Other addresses followed, and with appropriate remarks the corner-stone was laid by Rev. A. S. Patton, the pastor."

The church, of the Norman Byzantine order, was built of brown sandstone, 42 x 65 feet, and surmounted by a chaste and lofty steeple, 112 feet high, containing a bell, the gift of John Sisty.

"O swell! ye purifying waters, swell!"
In mellow tones rang out a bell,
"Though faith alone in Christ can save,
Man must be plunged beneath the wave,
To show the world unfaltering faith
In what the Sacred Scriptures saith:
O swell! ye rising waters, swell!"
Pealed out the clear-toned Baptist bell.

—*"The Creed of the Bells."*

Mr. Sisty joined the Church Triumphant, October 2, 1863, aged eighty years.



PARSONAGE

BIOGRAPHICAL SKETCH

OF THE

REV. ALFRED S. PATTON, D.D.

Mr. Patton was born in Suffolk, England, December 25, 1825, came to America when a child, and was educated at Columbia College, Washington, D. C., and Madison University, N. Y. He received the degree of Master of Arts from the former, and Doctor of Divinity from the latter.

After graduating, he spent some months in Europe. He was settled as pastor in West Chester, Pa., then at Haddonfield, N. J., then at the First Baptist Church at Hoboken, N. J. In 1859, he was settled to the pastorate of the church at Watertown, Mass., and in 1862 and 1863 was chaplain of the Massachusetts Senate. In 1864, he became pastor of the old Broad Street Church, of Utica, N. Y. While there, the church built the noted Tabernacle Baptist Church.

Mr. Patton was an able preacher, and a good pastor, possessing remarkable tact and superior social qualities. Mr. Patton upheld all the great enterprises of his denomination, and was a strenuous supporter of Baptist doctrines and policy. The handsome old brownstone church was largely the outcome of Mr. Patton's executive ability.

In 1855, the Rev. Mr. Latham succeeded Mr. Patton.

In 1856, the Rev. James E. Wilson was called, but resigned in 1861, to go as chaplain in the Civil War.

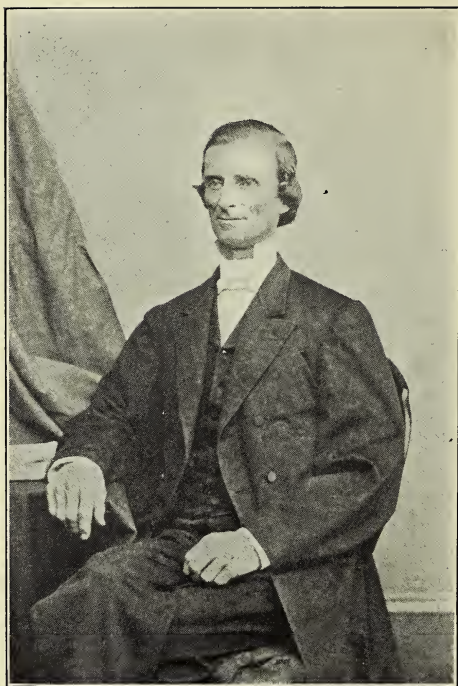
JAMES ELI WILSON

He was born in Philadelphia, March 17, 1830, and died in the same city June 17, 1898, at the age of 68 years and three months.

Feeling called in early life to preach the gospel, he was licensed by the church in Blackwood, N. J., and after a brief term of study in Lewisburg (now Bucknell) University, was settled and ordained at Cape May Court House, N. J. Here he remained from 1853 to 1857, when he went to Milestown, Pa. This pastorate was brief, lasting only about a year. In 1858, he accepted a call to the Haddonfield church, resigning in 1861 to enter the army, serving as chaplain of the 99th Pennsylvania Volunteers from the beginning of the Civil War until the latter part of 1862. His pastorates after the army service were at Great Valley, Pa., '62-'65; Blockley, Philadelphia, '65-'68; South Abington (now Whitman), Mass., '68-'69; Randolph, Mass., '69-'71; Burlington, N. J., '71-'78; Southington, Conn., '78-'80; Niantic, Conn., '80-'81; Woodstown, N. J., '82-'86.

During the later years of his life he was in poor health, and following his Woodstown pastorate he retired from the active work of the ministry, and made his home for some time in Woodbury, N. J., supplying the churches in Westville and Blackwood for a considerable period. His last days were spent in Philadelphia, where he died June 17, 1898. His body was buried at Blackwood.

He was married, November 7, 1856, to Miss Esther Bateman, of Spring Mills (now Grenlock),



REV. ROBERT F. YOUNG

1861 — 1884

near Blackwood. Seven children were born to them, of whom six survive, one dying in infancy.

The Rev. Robert F. Young was now called to fill the place. The era of short pastorates was fortunately now at an end, and with the advent of this worthy man, the Baptist Church received a new impetus, and the community, assured of Mr. Young's sincerity, were highly edified with the success of his ministrations.

In 1868, the Semi-Centennial of the church was observed, and a \$1,500 mortgage was paid.

In 1871, a Baptistry was installed.

In 1877, the Baptist Social Circle, Inc., purchased the commodious residence, 37 East Main Street, and presented it to the church, free of all incumbrance, for a parsonage. Hitherto, Mr. Young had used the little Sunday-school room at the rear of the church as a study.

In 1882-83, the church enjoyed a great revival, the pastor baptizing eighty-eight persons.

ROBERT F. YOUNG

He was born near Coatesville, Pa., September 4, 1810.

From the time of his great-grandfather, Ninian Young, who in 1754 resided on and owned a tract of about 200 acres in East Fallowfield, Chester County, his family were farmers, and Robert himself, until near manhood, led the same hardy life. The earlier generations of the family were Presby-

terians, but in 1774, the grandfather of Mr. Young married Martha, sister of the late Deacon Thomas Shields, of the First Baptist Church of Philadelphia. It was through the influence of this firm Baptist, that Mr. Young was led, in 1824, to be baptized.

When only seventeen, Mr. Young felt called to preach the gospel, and began the study of Latin and Greek at Moscow Academy, Chester, Pa.

In 1831, he was licensed by the Bethesda Baptist Church, Chester County, and the same year entered the Literary and Theological Institution of Hamilton, N. Y. After two years at Hamilton, Mr. Young took charge of religious meetings at Milestown, Pa., out of which was constituted the Union Baptist Church, of which he became pastor. He was ordained February 19, 1835. During this year, he commenced a course of study of Greek theology under the late Rev. Dr. W. T. Brantly, Sr., of Philadelphia, which was continued for many years.

In May, 1834, Mr. Young began preaching at Chestnut Hill, an out-station. Evening meetings were held and eleven persons related their experience and were baptized, among whom was Miss M. A. Gilbert, who later became Mrs. Young. The Chestnut Hill Baptist Church was now summoned into life, and in 1835, Mr. Young assumed the pastorate, which continued fourteen years.

Mr. Young's activities knew no limit; he labored not only in his own parish, but in outlying stations. He preached at Mount Pleasant, held services in the Mennonite Chapel at Germantown, and aided at



THE THIRD AND PRESENT MEETING HOUSE
ERECTED IN 1885 TO WHICH HAS BEEN ADDED ADDITIONAL FACILITIES
MORE THAN DOUBLING THE CAPACITY AT NEARLY THE ORIGINAL COST

Balligomingo, Cold Point and Plymouth, Sunday afternoons and evenings.

Among the Chestnut Hill incidents, he baptized Christopher Carr, aged 101 years, a veteran of the Revolution, and his great-granddaughter, aged 11, the same day. On another occasion, he baptized an entire household, Capt. John Hunston, his wife and four daughters.

In October, 1849, Mr. Young removed to Salem, N. J., where, for four years, he was pastor of the First Baptist Church. From here he returned to Philadelphia, and organized the Frankford Avenue Baptist Church, where he remained until 1861.

January 1, 1862, Rev. R. F. Young took charge of the Church at Haddonfield, N. J. In this extensive field he labored with substantial success. The church property was improved, a standing debt liquidated, and an elegant parsonage provided.

Mr. Young's native-born missionary principles soon manifested themselves in Haddonfield, when to the single Lord's Day School, held in the lecture-room of the church, five mission schools were added, Ellisburg, Hillman, Mount Ephraim, Magnolia and Somerdale (now Laurel Springs), to which were added Haddon Heights, Westmont and Collingswood. With what exalted pleasure did Mr. Young proudly review the territory thus acquired, which embraced an extent of not less than twenty-five square miles under Baptist influence.

Robert F. Young was an outspoken and uncompromising foe of the demon of intemperance. It was

largely due to the indefatigable efforts of this worthy man, combined with the aid of Charles Rhoads, the head of the Friends' Meeting, his co-worker, that Local Option was gained for Haddonfield in 1873.

Mr. Young's last pastorate, of twenty-two years, was marked, like all the rest, by earnest and incessant labors in building up the cause of Christ. The membership had increased from 217 to 406, eighty-eight of whom he baptized the last year of his life.

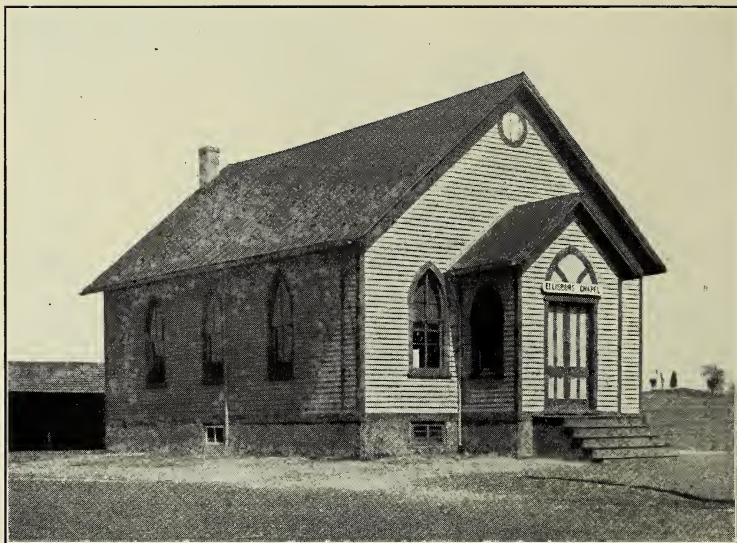
The Rev. Robert F. Young, in his seventy-fourth year, went home January 5, 1884, and January 9th was mournfully laid away near the margin of the ravine in the peaceful Baptist Cemetery,—

“Resting in full assurance of his
Redeemer's coming.”

How fitting seemed the closing scenes of both Father Sisty and Pastor Young, that after completing their pilgrimages here, they alike should have taken up their abode in the silent city so long associated with their labors! And what more enviable endowment could the picturesque Baptist Cemetery desire than the hallowed memory of those who chose this haven for their last sleep!

On May 1, 1884, the Rev. Henry Allison Griesemer, D.D., became pastor.

How interesting the coincidence that Mr. Young and Mr. Griesemer should both have come to Haddonfield from the Salem Baptist Church! And how fortunate that the new pastor so enthusiastically endorsed the idea of his far-sighted predecessor, that “the Baptist Church should be located nearer the center of the town.”



ELLISBURG CHAPEL
1885

THIRD PERIOD

1884-1918

At a meeting of the pastor and deacons, July 8, 1884, the important question was decided, and a desirable lot, 94 x 630 feet, on Main Street, in the middle of the town, was purchased at a cost of \$5,000.

There was no delay in beginning the work, and on July 19, 1885, with appropriate ceremonies, was laid the corner-stone of the new house of worship.

The second meeting-house, built in 1852, was razed, and during the erection of the new edifice, the Baptist congregation held their meetings in the Town Hall.

The new church, 75 feet in width and 65 in length, is constructed of green serpentine stone and of Gothic architecture. The edifice is finished in cherry, and cost \$35,000. Much available material, including the brown stone of the razed building, together with the "clear-toned bell," presented by the late Mr. Sisty, may be recognized in the adornment of the new church of 1886.

A VIGOROUS CHURCH

The Haddonfield Baptist Church has always been a missionary body.

When Mr. Griesemer took charge of the church, he found that the various mission schools connected with it, in the outlying districts, were accustomed to

meet every Sunday afternoon in the public school-houses. The happy thought came to the pastor that it would be more to the comfort and prosperity of these schools if they had houses of their own, and so an era of chapel-building was begun.

The first of these chapels was built at Ellisburg, at a cost of \$1,000, largely through the solicitation of the late George D. Stuart, then the Superintendent of the school, and was dedicated on Sunday afternoon, July 19, 1885. The success of this enterprise stirred the other schools, and substantial chapels were built at Mt. Ephraim, Magnolia and Hillman.

While all this was going on in the mission fields, the old church at the center was active in planning for the future. Several of these mission schools of the church have now become independent churches, exerting a broad influence.

A Bible school was organized at Haddon Heights by Mr. Griesemer, on the 22d of November, 1896, in a room over a store. How successful the work has been, the present beautiful meeting-house, and chapel erected later, will testify.

Numerous gracious revivals have characterized nearly every pastorate of the Haddonfield Baptist Church. In addition to the above, from this church, have gone forth members who have organized the following interests: Mt. Ephraim, Collingswood, Westmont, Blackwood, Laurel Springs and Merchantville. Atlantic City and Oaklyn were also founded through influences begun in this church.



HILLMAN CHAPEL
1891

On October 17, 1886, the new church was formally opened.

In 1887, the church entertained the "New Jersey Convention and Education Society."

In 1889, ten members were dismissed from the church to help form a church at Collingswood.

Realizing the need of a chapel for the accommodation of funerals at the cemetery, the "Baptist Social Circle, Inc.," which preceded the present "Ladies' Aid," devoted themselves most earnestly toward collecting sufficient funds to erect the "Mortuary," or "John Sisty Memorial Chapel," which was presented to the church.

In 1891, the chapel was built at Hillman.

The chapel at Magnolia was also built in 1891.

The year 1893 marked a crowning event in the history of the church, when the \$10,000 mortgage on the magnificent building was cancelled and the church dedicated, May 14-21, 1893, free of debt.

The dedication sermon was by H. A. Griesemer, D. D., pastor. Many prominent Philadelphia pastors, as well as others from nearby, assisted on this memorable occasion.

THE SEVENTY-FIFTH ANNIVERSARY

1893

Sunday, June 18, 1893, was observed as the Seventy-fifth Anniversary of the Baptist Church.

On this occasion, the late Rev. James E. Wilson, of Woodbury, N. J., the only surviving minister at this time, who was once pastor of the church, preached a sermon on "The Unrecorded Grace of God."

There followed a historical sketch of the last two pastorates, by the pastor, which was concluded by a roll-call of the church members.

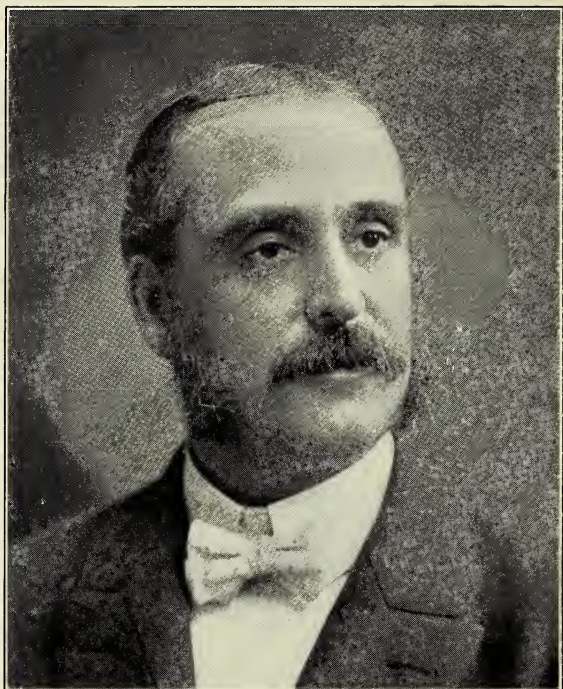
The year 1894 recorded the largest revival in the church's history; 104 persons were baptized. This was succeeded by another revival in 1896, when forty-six were added to the church.

Pastor Griesemer was an earnest, conscientious and untiring laborer in this broad field. Ever genial and social, Mr. Griesemer formed a large acquaintanceship, and gained widespread popularity. He enjoyed to tell that he knew everybody, not only in Haddonfield, but in all the rural surroundings.

In 1894, September 25th-26th, the Seventh Anniversary of the Camden Baptist Association was held in the Haddonfield Church.

In 1896, twenty-one members were dismissed to organize a Baptist church at Mt. Ephraim.

The Mt. Olivet Baptist Church at Haddonfield (colored), encouraged by the First Baptist Church, was organized, and has grown steadily in ever-enlarging usefulness; they now have a fine property, free of debt, also a parsonage.



REV. HENRY A. GRIESEMER, D. D.

1884 — 1900

THE EIGHTIETH ANNIVERSARY

1898

In 1898, June 12th, was celebrated the Eightieth Anniversary of the church, 1818-1898.

In 1898, the free-pew system was adopted. Another commendable innovation of this year, actuated by sanitary considerations, was the introduction of individual communion service, which met with unusual approbation.

November 7, 1900, Rev. H. A. Griesemer, D.D., after a phenomenally successful pastorate of nearly seventeen years, tendered his resignation as pastor of the First Baptist Church, to accept a call from the Franklin Square Baptist Church, of Baltimore, Md.

January, 1901, Rev. C. C. Earle, D.D., of Harvard Street Baptist Church, Boston, Mass., became pastor, but not feeling at home in Haddonfield, in 1902, he resigned, and is again a pastor in Massachusetts.

Rev. Frank Austin Smith, D.D., of Somerville, N. J., was now called.

On November 1, 1902, Mr. Smith preached the initial sermon of his pastorate.

The church, ever progressive, now introduced the duplex Envelope System, for the maintenance of the church. The various Quarterly Contributions, formerly collected by solicitors for the different benevolent purposes of the church, as instituted by Rev. R. F. Young, were now merged into one,

under the title of Systematic Beneficence. A "Fellowship Fund" envelope has been added for Communion Sundays.

In 1903, Miss Sarah J. Matlack, after a most valuable service of twenty years, resigned the office of Financial Secretary of the church.

About this time the interests of the church pointed plainly to the need of a missionary pastor in the Far East. This resulted in the appointment of Rev. H. J. Openshaw as foreign pastor at Yachow, China, who is partly supported by the Haddonfield Church.

Mr. Openshaw, accompanied by his wife, visited America the past year, 1917, and related interesting accounts of his work in the Orient. The Baptist Church extended an appropriate welcome to this valuable co-worker on a foreign field. Mr. Openshaw is now serving at the front in France, as chaplain to troops from India.

In 1907, the new pipe organ was installed in the audience room, and the Primary Department of the Sunday-school, under the care of our late Brother William S. Capern, having outgrown its quarters, a beautiful room was added to the building, with a room in the basement for the Men's Class of the Sunday-school.

NINETIETH ANNIVERSARY

1898

Special services in commemoration of the Ninetieth Anniversary of the founding of the Baptist Church, June 11, 1818, began June 7, with the celebration of the Lord's Supper. Mr. Smith spoke in the morning on "The Feast of Thanksgiving," and in the evening upon the topic, "Using Our Past, Remembering and Forgetting."

A Preparation Service was held on Wednesday evening, the 10th inst., when Mr. Smith spoke on "Stones of Remembrance." An open conference followed, in which many related interesting reminiscences.

On Thursday, a Fellowship Service was held, followed by a supper in the chapel. An invocation was offered in the evening by Rev. Enoch Fullo-way. Following the roll-call, Rev. H. A. Griesemer, D.D., of Baltimore, also Rev. C. C. Earle, D.D., both former pastors, spoke.

On Friday evening, pastors from Camden and Philadelphia made fine addresses.

The Special Anniversary Service was on Sunday morning. Mr. Smith spoke on the "Lord's Doing." In the evening, the Sunday-school gave an entertainment. There were brief addresses, also a letter read by Superintendent Walter E. Hunt, from H. N. McKenney, a former Superintendent.

The Baptist Sunday-school at this time suffered an irreparable loss by the resignation of Mr. Hunt,

who for a period of twenty years had been a successful, popular and most generous-hearted Superintendent of the school.

On January 31, 1912, at the close of a most valuable pastorate of more than nine years, Rev. F. A. Smith, D.D., resigned the charge to accept a call to the Central Baptist Church at Elizabeth, N. J. Mr. Smith was a fine scholar and an able preacher, and a firm believer in expansion and advancement along all lines.

In September, 1912, Rev. J. M. T. Childrey, D.D., became pastor of the church.

Mr. Childrey was a man of parts, fine personality and splendid Christian character. His large interest in young people, his interest in all that concerned the uplift of the community and the spread of the gospel, gave assurance of a valuable citizen, in whom the most influential could place confidence. Mr. Childrey was instrumental in forming a "Men's Fraternity" in the church, enrolling a hundred men. All the missions of the church lay near the heart of Mr. Childrey; he possessed a deeply sympathetic nature, was charitable in the highest degree and never refused aid to the needy, regardless of denomination. It could truly be said of Mr. Childrey that "he went about doing good."

But in a twinkling the scene was changed — a tragedy had been enacted and the Baptist Church was the victim of a most appalling calamity, whose shock paralyzed the entire community.

While on his way to perform a wedding ceremony on Wednesday evening, after the prayer-meeting, April 25, 1917, Mr. Childrey was maliciously attacked, on the outskirts of Camden, from the effects of which he died a few hours later at the Cooper Hospital, Camden.

(From the Minutes of the W. N. J. Baptist Association, 1917.)

“Born in Richmond, Va., he was at the time of his death 45 years of age. Graduated from Richmond College, Virginia, in 1892, and from Crozer Theological Seminary in 1896, his pastorates were in Woodbury, N. J.; Chester, Pa., for ten years; Flint, Mich., and since September, 1912, at Haddonfield, N. J.

“Mr. Childrey was an able preacher, a consecrated pastor, loyal to the great cause of our Redeemer, and a most lovable Christian brother.”

During Mr. Childrey's pastorate, the splendid Sunday-school addition was completed, at a cost of about \$18,000.

Our own Rev. Owen Philips Eaches, D.D., declining to act as a stated supply, the church again secured the services of Rev. J. Milnor Wilbur, D.D., of Philadelphia, who had served the church in like capacity for several months before Mr. Childrey was called to the pastorate.

Dr. Wilbur was with us for about five months, during which time Dr. Eaches had charge of the prayer-meetings, and the pastoral work of the

church, and with what regard both these brethren are held by the church, the following testimonials, passed by the Advisory Board and endorsed by the church, will show:

REV. J. MILNOR WILBUR, D.D.,
Philadelphia, Pa.

Dear Brother:—The undersigned Advisory Board of the First Baptist Church, of Haddonfield, N. J., desires to express its cordial appreciation of the excellent service rendered as stated supply during the five months we were without a pastor. The spiritual tone of all your messages and the cordial Christian fellowship manifested served to keep all the interests of the church fully alive.

REV. OWEN PHILIPS EACHES, D.D.

Dear Brother:—The Advisory Board of the First Baptist Church, of Haddonfield, N. J., fully appreciating the splendid service rendered by you in the spiritual life of the church, thereby keeping the altar-fires burning and preparing the way for a successful work by our pastor, desire to bear this word of testimony and church greeting.

On the 25th of March of this year, 1917, occurred the death of William S. Capern, the devoted and efficient Superintendent of the Primary Department of the Sunday-school for many years.

Mr. Capern was an immense success as a worker among the little people, and although he rests from

his labors, his influence will continue through the coming years.

On October 3, 1917, an invitation was extended to Rev. William S. Terrell, of Ashland, Va., to become our pastor.

On October 26th, Mr. Terrell accepted the call, and on November 11, 1917, began his ministry.

REV. WILLIAM S. TERRELL

Mr. Terrell was born at Hickory Hill, the family home, in Essex County, Virginia. His mother was Mary Swam, the daughter of Captain S. E. Swam, a gallant officer in the Confederate Army. His father is Colonel John Micou Terrell, who distinguished himself by his bravery as a scout during the Civil War, and lost a limb in the service. He has been in public life for more than forty years, and has been a deacon in the Ænon Baptist Church for more than a quarter of a century.

Mr. Terrell received his primary education in the public schools of his county, and under private tutors. He entered William and Mary College almost on his eighteenth birthday. After three years of study there, during which time he held many positions of honor in student life, he received his professional Teacher's degree.

The following year Mr. Terrell taught school in his native county. Leaving here, he became principal of the High School at Greenwood, Va.

Having definitely decided to enter the work of the ministry, Mr. Terrell refused an appointment to continue as principal of the Greenwood School, and entered the Seminary at Louisville, Kentucky.

For physical reasons he was forced to abandon the Seminary course for a time and accept the pastorate of the Tabernacle Church, at Newport News, Virginia.

In 1913, Mr. Terrell entered the Seminary of Colgate University, where he graduated with the Academic and Divinity degrees, in June, 1917.

During his student days in Hamilton, N. Y., Mr. Terrell preached almost continually. His largest student pastorate was with the Delaware Street Church, at Syracuse, N. Y.

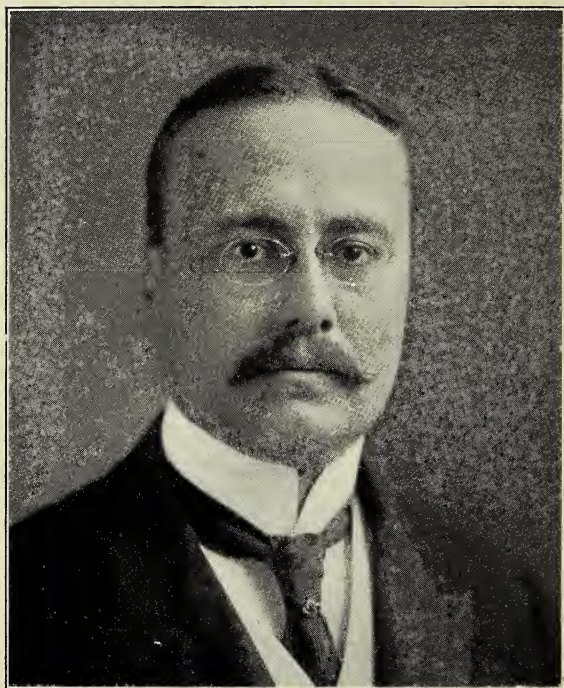
Mr. Terrell's pastorate has opened up most auspiciously. The church is aggressively alive and thoroughly in accord with the ideals of the pastor.

A Senior Baptist Young People's Union has been formed, seventy-seven strong, and are enthusiastically interested.

A Junior Union of eighty-one members is also a most promising feature of our church life.

The Sunday-school has an enrollment of five hundred and twenty-four members, is well manned, and is doing effective work.

The total membership of the church at the present time is six hundred and forty-eight. Since Mr. Terrell's coming, in November, thirty-eight have been added to the membership. Of this number, twenty-six came by baptism.



REV. FRANK A. SMITH, D. D.

1902 — 1912

A RETROSPECT

It is vastly interesting to review the progress this body of professing Christians have made in the community surrounding them.

The church has gradually enlarged its sphere, until its influence has become widespread; three generations have passed away, but the same purposes that actuated the founders, one hundred years ago, still exist. In the words of Oliver W. Holmes:

“Little of all we value here
Wakes on the morn of its hundredth year
Without both feeling and looking queer.
In fact, there’s nothing that keeps its youth,
So far as I know, but a tree and truth.”

Surely, there are no traces of age in the First Baptist Church, of Haddonfield,—it is today stronger than in youth, and the splendid inheritance, based on principles of sound doctrine, have, through the century of years, been wisely administered.

FINANCIAL

The church has steadily made progress in building up a strong organization, always with the one idea of utilizing every success in making stronger and better its spiritual life.

The property value represented in the work, amounts to more than eighty thousand dollars, and in all probability, the equipment is ample for a hundred years to come.

The fire insurance carried is as follows:

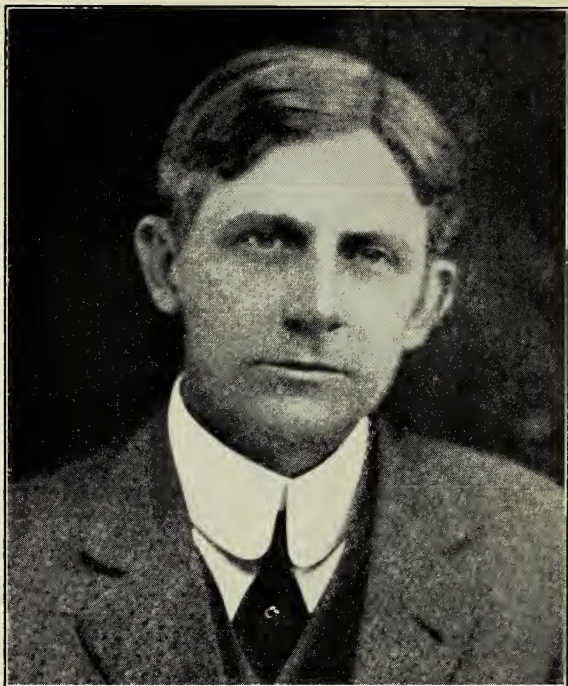
Building and Furniture	\$46,000.00
Parsonage	3,000.00
Mortuary	1,200.00
Hillman Chapel	2,300.00
Ellisburg Chapel	1,000.00
Superintendent's Dwelling	1,200.00

Many years ago, the Baptist Social Circle, Inc., presented the parsonage to the church, free of all incumbrance. This is a fine property and has served its purpose well, but on account of the encroachment of business and shifting population, it has been deemed wise to offer it for sale, and use the proceeds in providing a more modern residence in a desirable locality.

That the pastor of the church may have every facility for the successful prosecution of his work, an automobile has recently been provided, and the expense is already justified.

SYSTEMATIC BENEFICENCE

The church has always enjoyed a fine reputation for its interest in spreading the gospel at home and abroad, and the schedule below is a fair résumé of its yearly contributions. In addition to this, it is a pleasure to state that the Women's Foreign Mission Society, the Home Mission Society, the Ladies' Aid Society and the Thimble Club are actively engaged in many lines of beneficence, besides contributing largely to the schedule appended:



REV. JOSEPH M. T. CHILDREY, D. D.

1912 — DIED 1917

Foreign Missions	\$800.00
Home Missions	475.00
Publication Society	78.50
N. B. C. Education	31.50
Ministers and Missionary	75.00
State Convention	360.00
State Education	100.00
Young People's Work	35.00
C. B. C. Ex. Society	91.50
Newark Home	100.00
Miscellaneous	54.66

The work of the State Convention (our State missionary organization) has always held a large place in our church.

Pastor Young was an active and aggressive member of the Board of Managers. Pastor Griesemer was particularly interested in the department of Ministerial Education, and Pastor Smith was Secretary of that department during his entire ministry with us. In addition to this, one of our members, Benjamin F. Fowler, has been on the Board continually for more than twenty-five years, serving as Treasurer twelve years, and is still occupying that office.

SUNDAY-SCHOOL (IMPROVEMENT)

On June 1, 1915, the Sunday-school addition to the church building, the alteration of the main Sunday-school room into a modern room for work and worship, and various other improvements incident to the increasing demand, was commenced, and completed November 1, 1915, at a cost of about \$18,000.

The building and improvements have been largely paid for and a special Finance Committee is working, with splendid prospects of success, to clear off the entire indebtedness of the church before June 11, 1918,—our One Hundredth Anniversary.

CHURCH ORGANIZATION

Deacons

FRANK N. EVANS	J. WALTER PAUL
JOSEPH BAXENDINE	CHARLES A. BECHTER
WILLARD H. SMITH	CHARLES GREENWOOD
STANTON KIRKBRIDE	EUGENE S. POWERS
HORACE M. EBERT	

Trustees

AM. R. UNDERDOWN, JR., *President*
 JOSEPH C. HARBOUR, *Secretary*
 LAWRENCE APPLETON WILLIAM H. JOHNSON
 THEODORE M. GIFFIN B. F. FOWLER
 HOWARD S. BRADDOCK CHARLES H. KELTON
 HENRY S. PENNYPACKER
 B. F. FOWLER, *Treasurer*
 WILLIAM ATKINSON, *Financial Secretary*
 GEORGE A. COOK, JR., *Church Clerk*

Sunday School

HENRY S. PENNYPACKER, *Superintendent*
 JESSE G. HAYDOCK, *Assistant*

Associates

MRS. C. H. ELLIS	MRS. E. H. BARNES
MRS. J. G. HAYDOCK	MISS INEZ OLDS

HILLMAN MISSION

J. WALTER PAUL, *Superintendent*

ELLISBURG MISSION

CHARLES A. BACON, *Superintendent*

ORGANIZATIONS

Foreign Mission Circle—MRS. GEORGE LOOS, *President*
Home Mission Circle—MRS. HORACE M. EBERT, *President*
Ladies' Aid Society—MRS. T. M. GIFFIN, *President*
Thimble Club—MRS. CHARLES B. NORCROSS, *President*
Senior B. Y. P. U.—EARNESTINE LOOS, *President*
Junior B. Y. P. U.—A. R. UNDERDOWN, 3D, *President*

